

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 16.

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Vol. IV.

## MISSION TO THE SANDWICH ISLANDS.

*The Isles shall wait for his law.*

*Friends of Man and of the Redeemer of Man*—In the good providence of HIM, "who hath made of one blood all nations of men—and determined the times before appointed and the bounds of their habitations; that they should seek the Lord, if haply they might feel after him and find him;" several youths, natives of the Sandwich Islands, have been brought to our shores, and favoured with a temporary residence in these regions of light. Seven of them have been placed under instruction in the Foreign Mission School, at Cornwall, Conn. and their improvement in knowledge, human and divine, has fully answered the most raised expectations of their patrons, benefactors, and friends.

"O what a wonderful thing it is," said one of them, "that the hand of the Divine Providence has brought me here, from that heathenish darkness, where the light of divine truth never had been. And here I have found the name of the Lord Jesus in the Holy Scriptures; and have read that his blood was shed for many. O what a happy time I have now, while my poor friends and relations at home are perishing with hunger, and thirsty, wanting of Divine Mercy, and water out of the well of salvation: My poor countrymen, who are yet living in the region and shadow of death—without knowledge of the true God, and ignorant of the future world—have no Bible to read—no Sabbath—and all these things are unknown to them. I often feel for them in the night season, concerning the loss of their souls. May the Lord Jesus dwell in my heart. and prepare me to go and spend the remaining part of my life with them.

*But not my will, O Lord, but thy will be done. O do not cease to pray for me, and for Tennooe, and for the poor ignorant people at Owhyhee."*

The will of the Lord Jesus is done. The dear lamented Obookiah was not to return to Owhyhee. But his prayers and supplications with many tears, for his "poor friends, and relations and countrymen"—which he ceased not to offer, until his soul rested in the bosom of his Saviour—will not be forgotten in heaven: nor must they be forgotten on earth.

Four of his surviving companions appear to have been made partakers of the same grace, to be filled with the same spirit, and to be burning with the same desire.

Shall the holy flame be quenched?—Shall these dear young disciples not be allowed and encouraged to return, and publish in their native Isles the Good Tidings of great joy which in this land they have heard, and which shall be to all people. but how shall they return? and how shall the great design, so dear to their hearts—so important to those whom they love, and to many thousands of human beings—be carried into effect? Shall they be sent back alone,—without means—without aid—for the arduous, glorious enterprise?

Ye favoured Dwellers in this land of blessings, is not the voice as distinct—as clearly an expression of the Saviour's good pleasure—as was that which was heard at Troas! Not only does it sound from the grave, or from the celestial mansion, of Obookiah; but even now "*there stand*" men of Owhyhee, Woahoo, and Atooi,\* *praying, and saying "Come over," and send over, to the Sandwich Islands, and help us.*

\* The names of the three most important Sandwich Islands.

The call has touched the hearts of many. Some have offered themselves to go; and the resolution to send is fixed. By or before the middle of October next, Providence permitting, a mission to the Sandwich Islands will be embarked at Boston, under the direction of the American Board of Commissioners for Foreign Missions; comprising, besides four of the natives now at the Foreign Mission School, eight or nine of our own countrymen—most of them married, and one having a family of five children;—in all more than twenty five persons:—two, Messrs. Hiram Bingham and Asa Thurston, ordained Missionaries; two, Samuel Ruggles, and Thomas Hopoo, (a native of Owhyhee, and the *Friend of Obookia*) advanced in preparations for the ministry, and well qualified for Catechists and Teachers; a physician, a printer, and a prime farmer, with qualifications also for teaching. Individuals of the company are, besides, skilled in various mechanical trades.

To the interesting young Islanders all is hope and joy. To the devoted and beloved servants of the Lord Jesus, who go with them, the sacrifices are great. Yet the love of Christ constrains them: and for the benefit of those who are ready to perish for lack of knowledge of him, they cheerfully relinquish their friends, their country, their earthly prospects and give up themselves and their all. Will not then this Christian community as cheerfully supply the requisite means for the various exigencies and purposes of the Mission?

The expense, especially in the outset, evidently cannot be light.

Fitting the vessel for so many passengers and ship-room for them, and for all that they should carry with them, will cost—according to a contract, made as is thought on quite reasonable terms—about *two thousand dollars*; the owner furnishing wood and water, but no provisions or stores. The provisions and sea-stores, requisite for so large a company, during a voyage of five or six months, must be of

no inconsiderable amount. And those who embark in this enterprise must be furnished besides with many articles for their sustenance and comfort after they shall have landed.—A frame, with materials for covering and finishing a small house for the immediate use of the mission family must be provided. Medicines for themselves, and for the benefit of the natives, insuitable variety and liberal quantity; and a good supply of the common implements of husbandry,—axes, ploughs, hoes, shovels, &c. &c. as also of the most important tools of various mechanical arts—smithery, carpentry, &c. must be furnished. These tools and implements, in almost any given quantity, may be turned to good account for the purposes of the mission; as they will answer instead of money, and even better than money, for purchases to be made of the natives, and at the same time serve to promote their civilization.

The plan of this mission requires a great variety of books, embracing the first rudiments of learning and extending to the higher branches of literature and science. The missionaries and their assistants will need ample means of pursuing study themselves in various branches and all the stages of education; and ample means are needed to furnish a Seminary on heathen ground, where native teachers and preachers may be trained for usefulness among their countrymen. English Bibles and Testaments will also be needed not only for the mission itself, but for the distribution among British and American sailors, many of whom touch at the islands. A fount of types and a printing-press will be procured. An abundant supply of stationary will also be required.

But what is all this expense, in its utmost estimate,—compared with the object? It is a sentiment worthy of the respected Preacher by whom it was uttered:—"If the churches of New-England, knowing the purpose of God concerning Obookiah, had chartered a ship and sent it to Owhyhee, on purpose to bring him to Christ



and fit him for heaven; it would have been a cheap purchase of blessedness to men and glory to God:—and were there no other expedients now to rescue his poor contrymen for whom he prayed, the end would justify the constant employment of such means to bring the sons and daughters of Owhyhee to glory.\*—Is there a person in New-England—is there a believer in the Gospel on earth—who would not subscribe to this sentiment?—Otaheite, Eimeo—the Society Islands;—purged of their idols,—cleansed from the blood of human sacrifices—illuminated with heavenly light—resounding with grateful praises to HIM who made, and has redeemed the world!—of what comparative account are all the expense and all the labors of the twenty years Mission?—The Sandwich Islands are a larger and richer field for Christian charity and Christian hope; containing a population equal to one third of New-England, kindly disposed, desirous of civilization, and of excellent mental endowments; the climate salubrious, and the soil exuberantly fertile.

The fullest confidence is entertained, that this Mission will commend itself to the hearts of American Christians, and obtain an extensive and liberal patronage. *But the bounty that shall be received in the outset will be doubly precious.* The expense of setting the Mission out must be heavy in proportion to what probably will be necessary for supporting it afterwards; and besides large drafts upon the funds of the Board are urgently demanded for other objects; particularly for a large reinforcement now going to Brainerd; for the Mission to the Cherokees of the Arkansaw; and for the Missions to Jerusalem. A special call, therefore, for immediate and liberal help has become necessary; a call which may be answered, and will, it is not doubted, be promptly and cheerfully answered, by contributions and donations either in money, or in such

articles of various kinds, as are wanted for the voyage and the mission.

Friend of man and of the Redeemer of man, is not it a rare opportunity—presenting itself at a moment when your store houses, and barns, and fields, are demanding from you a grateful offering to the bountiful Parent of all?—The object is before you—the bringing of many thousands of fellow beings to light and to glory—

GOD LOVETH A CHEERFUL GIVER.

In the name of the Prudential Committee of the American Board of Commissioners for Foreign Missions,

S. WORCESTER, Cor. Sec.

Boston, Aug. 23, 1819.

N. B. Any donations of Sea Stores, books, medicines, implements of husbandry, &c. designed for this mission, may be left at Mr. Armstrong's, No. 50, Cornhill, on or before the first of October. Such necessary articles as are not received in donations must be purchased. It is desirable, therefore, that all persons, who wish to aid the mission by specific donations, should leave them, as soon as convenient, at the place above mentioned. Any of the above described articles, which can be conveniently transported, may be left with the Rev. Mr. Harvey, Goshen, or Henry Hudson, Esq. Hartford, (Conn.)

Articles of cotton and linen clothing, both for adults and children, will be very acceptable and very useful to the mission.

## MISSIONARY INTELLIGENCE.

Continued from London Publications.

### BAPTIST MISSION.

#### SERAMPORE.

It appears, from an account drawn up by one of our native brethren, that there are now living at Serampore, one hundred and sixteen persons drawn from idolatry and the delusion of Mahomet: we would call them *Christians*: some of them are indeed our joy, and we hope will be our crown of rejoicing; while respecting others, we confess and we do it with weeping, that we have been disappointed; by their evil

\* Sermon on the death of Obookiah, by Rev. Dr. Beecher.

conduct they are the enemies of the cross of Christ; but even about them there is something to cheer the mind; they have not returned—they have no wish to return to idolatry. Not a single case has occurred of a man, after his baptism, ever returning heartily to idolatry. These nominal Christians also may still become real Christians, and their children we hope will be a seed to serve our Redeemer when their fathers shall sleep in the dust.

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JESSORE.

In the month of March, brother Thomas appears to have been active in itinerating, and to have met with some encouragement. On the first Lord's day in the month, twenty-one brethren and sisters sat down in communion. Our brother often collects congregations before his own door, where he converses and gives away books. On the 11th several persons, on his visiting Doulut-poor, sent for him, and heard of the love of Christ with much feeling. On the 18th he conversed with one hundred people at Bajapara. On the 20th he gave tracts to a French gentleman, to give to the servants at his indigo factory: and on the same day, in expounding the Ten Commandments in the street, he says he saw in the countenances of some, evident signs of serious uneasiness, which he hoped would come to some good account. The next day, meeting a man in the street who was going to complain against his landlord for flogging him, brother Thomas discoursed with him about the sufferings of Christ for men, which so affected him, that he gave up his intention, acknowledging that the word of God had opened his eyes. The 23d, being the swinging festival, the congregations in several places were large. In the course of the month, two men, two women, and three children were added to the inquiring guests of brother Thomas.

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DINAGEPORE.

From our friend at Dinagepore, under date of 23d April, we have been

favoured with the following most pleasing information: "Your note of the 5th February, with some New Testaments and school books, came safe to hand by the return boat, on the 4th ult. for all which I beg you will accept my best thanks. The Gospels and Tracts which brother Pearce sent by Nidhi-rama, arrived here very seasonably for distribution. About seven hundred copies of the former, and one thousand of the latter, have been given away at Sahebgunj, Raneegunj, and Nek-murd fair, with three or four New Testaments. From what I have seen of brother Nidhi Rama, I have reason to think well of him, and that he will be a great help to me. I feel therefore much obliged to the brethren for sending him up. I am also thankful to the brethren for sending brother Krishna from Malda, on a visit. He intends returning on Monday next. Ten persons were added to the church here by baptism, viz. five at Sadamuhul, on the 21st September, and five here on the 19th October. I hope, by the blessing of God, three or four persons will be baptized on the next Lord's day, of whom two are from Rungpoora district. Thirty-three persons (Hindoos and Musulmans) voluntarily threw off their cast and came over to us in the course of last year, of whom five went back. There are now living at Sadamuhul and Dinagepore, upwards of a hundred persons, including children; of these thirty-two are members of the church. Since the establishment of the church here in 1806, forty-three persons have been baptized, (exclusive of Nunda-Kishora and Hurdoo, who were baptized at Serampore in January of that year,) and twenty couples married.

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DELHI.

Mr. Thompson, having left Patna for this city, has transmitted the following interesting narrative of his proceedings on the journey.

DEC. 15th, 1817. Quitted our habitation finally, and slept on board at Alum-gunj ghat. 16th. Put off early in prosecution of our journey, implor-



ing the divine aid and presence. While tracking along, a brahmun asked for the scriptures, and ran to some distance in order to come up with us. Yesterday a brahmun from Gunga-Das's temple, and an Arminian, solicited the word; the former for himself in Hindee, and the latter for a Christian, a Mahometan, and a Hindoo, in Persian and Hindee. A Musulman of learning and reputed sanctity, with some friends, and a brahmun, well read in the shastras, visited me at different times for conversation and books; most of these are not without conviction that Christianity is of divine origin, and must spread. 22d. About noon on the 18th left the brethren's at Diga. At Revel-ganj, Burja, and on the banks, I was heard with attention, and twenty portions of God's word and tracts were well received. In most of these places the Gospel has of late years been again and again preached, and travelling gosasees, viragees, and brahmuns frequenting the Hajee-poorā fair, and traversing the banks of the Ganges, have carried the Scriptures far inland. A vishnuva acknowledged one instance of this, and remembered some passages of the books he had read. I was informed that a widow was lately burnt in an adjacent village, (in the Arra district,) and that the mother-in-law of the murdered woman was apprehended and tried by the Judge, and is now in confinement for six months. She urged much in her defence, but the Judge would by no means clear her from the charge of murder.

January 1st, 1818. Spent the greater part of the day happily and profitably in worship on board, and in labours in two villages. 8th. At the request of the little Christian society at Chunar, I preached at the church this morning. A friend put a letter into my hand which he had just received from Lucknow, containing a paragraph to the following purport; that the Roman Catholic priest having returned to Lucknow, had formally excommunicated such of his flock as had taken Hindee, Arabic, and Persian transla-

tions of the Scriptures from me during my last visit to Lucknow. May much grace be vouchsafed to this excluded people, and to their unworthy priest. In the evening conversed with a Hindoo about the worship of the linga—he said many filthy things. 9th. This day, at Mirza-poorā, in less than an hour, the applications for books were so numerous, that I had scarcely time to speak; the people of two or three whole streets seemed moved with an inquisitive desire to know what I said, and possess the books I distributed. There was a great stir in the bazars of Mirza-poorā, and as I walked through some of the principal streets, numbers of all ranks pointed at me, others solicited books, or desired to know of my doctrine. Some asked why I gave books of my religion? I replied, because there was no salvation in theirs. Among those who came to hear and take books, were not a few gosasees, pundits, and brahmuns. Upwards of a hundred portions of the word of God in Hindee, with not less than a dozen in Persian and Hindoostanee were given in different places here. After frequently sending to the boat for supplies of books, to be near my boat I took my station on the high steps of an immense stone temple, the people crowding to me as usual; and, as the bell had rung for evening worship, were doubly pressing to have their wishes gratified. Mirza-poorā is a place well deserving the attention of the brethren, not only for its population, which is immense, but from its situation as affording easy communication with the south and southwestern provinces and states. 11th. Lord's day. Being in the populous village of Digi in the afternoon, a large party of the villagers surrounded me, some of them for the third time, to hear the words of salvation. The indefatigable labours of the most devoted of Christ's servants are necessary to profit this people. After discoursing of salvation, and of the inability of the devtas to bestow it on sinners like themselves, I asked the people, if there were any present that would speak in

favour of them? none replying, I exhorted them to lay hold then of the only and sure hope the Christian religion afforded in the merits of Christ. As I walked out of the village (the people following me) I observed a heap of mutilated stone images, and could not but call to the people to observe that all their hopes lay humbled in the dust—a sign that they should take warning, and seek a better foundation for their hopes. A pundit acknowledged that there were many bad things about the gods found in the shastras. I was happy to hear that one Rambukhs, a pundit, is in the habit of reading a book I left in this village two years ago. 12th. In the village next below Tia I had an attentive group of rajpoots, and the youth of the village to hear me; I left some books. 13th. Went early into the village next below Luchchagir, and excited the attention of a great many by reading from a tract. The people followed me to the boat for more books. At Seersa, or Sreesa, near Shivaluya, I addressed a large crowd of the villagers respecting their eternal concerns—some seemed convicted of their unholy lives, others to feel that they had built their eternal hopes on a bad foundation, at best a doubtful one, and not a few showed by their looks the emptiness of their minds, and that their *souls were without knowledge*. To do any real good to this people, the servants of God, who serve Him in the gospel of his Son, must *labour*—labour in the strict sense of the word. Even when a good hearing is obtained, and the language of the people also; and the truths of God's word at hand, word must be given upon word, and precept upon precept; and these not merely mentioned or proposed as new, as good, or as divine things, but urged by every argument, and warmly, earnestly, and strenuously insisted upon.

After I came to the boat, two brahmuns called for books, having seen some that I gave in the village. One of them, a gosae, in taking books, said, you have now brought me into the way of life—if I give my heart to

understand what is in the books, I shall obtain salvation. Another, a viragee, proposed to accompany us, wishing to be instructed in the Christian religion, and staid a little while for that purpose; but though he approved of the doctrines of the gospel, he was too enamoured with a viragee's wandering, licentious life, to quit it on a sudden. I preached to a good many in a village called Heesamabad, and was heard very attentively, some taking books. I was glad to hear that two or three persons to whom I had given the Scriptures last February, were in the habit of reading them and speaking from them. 23d. Went early into Singola, and called the attention of a few to the things of God: after hearing me read and converse, they accompanied me to the boat for books. I afterwards visited Dirhawul, and sat a good while with the zumeendar (land owner) and his friends under a tree: when I had examined one or two of the ten acts they deem necessary to practise in order to their salvation, the zumeendar said that his eyes were now partly opened, and he hoped by the reading of the books of Jesus to discern further truth and error. The men very eagerly took books here. 25th. Lord's-day. Went into the villages of Chilli and Gurha: in the first the people heard me with seriousness, and took the Scriptures gladly. Some brahmuns of the second prostrated themselves, and were about to touch my feet, which, with the prostration of a man before a consecrated stone, afforded another subject not unimportant for discussion. These poor people, to show their sense of the favour I had done them in visiting their village, did not think they could do enough to meet my wishes. When I requested a little milk, and offered to pay for it as usual, no less than three supplies were brought to me, and every time more than enough of fresh cow's milk, which is almost a rarity in these parts; buffaloe and goat's milk being commonly used, and the first not always procurable. 28th. Yesterday at the village gooroo's, at Joughur-



poora, I had a great number of hearers who hung upon the word. Several things, upon which the hopes of a Hindoo rest, were examined. The gooroo first took the Scriptures, and declared them to contain unquestionable truths. Spoke to day at Udra, and in another village. Udra is a mean village of poor unlettered Musulmans, full of superstitious regard for the ruins of a durga, and some tombs several hundred years old. When will these Mahometans see, that their veneration and regard for such buildings is as impious and idolatrous as that of the Hindoo for his idol? 29th to 31st. Preached the word in Kurar, Gajee-poor, and a village a kross below Buraga. Some persons in the first remembered my visit a year ago, and the zumeendar's priest took books.

February 1st. Lord's day. Enjoyed part of the day exceedingly, in labouring amongst the people of Hameer-poor, and in worship on board. O how hardly is the Sabbath-day rest obtained, how hardly secured. Crowds upon crowds of learned and ignorant, evil minded and well disposed, Musulmans and Hindoos, came to hear their own and the Christian religion discussed.

#### FRANCE AND SWITZERLAND BIBLE SOCIETIES.

*Extracts from Mr. Owen's Letters.*

Continued from p. 234.

*Basle, October 3, 1818.*

As the course of my journey brought me back within nine leagues of this place, and there were many things about which I wished to make definite arrangements, I determined to sacrifice two or three days to the accomplishment of those plans which, partly from haste, and partly from the absence of some important individuals, I had been constrained to leave imperfect.

On the morning of the 20th [of September], we started at five o'clock from Meinfeld; and, by great exertions, reached St. Gall in the evening. The next day, we arrived, and took up our

quarters, for the night, in the neat and quiet town of Winterthur. Scarcely had I seated myself in an upper chamber at the hotel, when a voice at the door announced the approach of a stranger; and, equally to my astonishment and delight, in rushed Leander Van Ess! Our meeting, thus casually effected, when every expectation of its taking place had been abandoned on both sides, was regarded as providential; and we felt it our duty to do our utmost to turn it to a profitable account. We, therefore, commenced without delay, and continued without intermission, an interesting conversation on the object to which this extraordinary man is consecrating his time, his talents, and his labours, with a degree of vigour and devotedness almost without a parallel.

Leander Van Ess is now in the prime of life. He appears to be about forty years of age. His countenance is intelligent and manly; his conversation fluent and animated; and his whole manner partakes of that ardour and vivacious energy, which so remarkably characterize all his writings and operations. The dissemination of the Scriptures, and the blessed effects with which it is attended, are the theme on which he delights to discourse: they seem to occupy his whole soul, and to constitute, in a manner, the element in which he exists. With what activity and vigilance he prosecutes this object, may be inferred from his having distributed, on his rapid journey from Marburg to Basle, 2500 of his Testaments; and, while waiting the chance of my arrival at Zurich, he made arrangements with the Directors of the Convents, and with other persons in the neighbourhood, for the distribution of several thousand more.

When I considered the eminent qualifications of this illustrious Catholic for the work in which he is engaged, the favourable state of the times for employing them to advantage, and, finally, the precariousness of present opportunities and of a life so often endangered by exertions and exposure, I felt it my duty to encourage, in the

strongest manner, the efforts which he is making to disperse the Sacred Oracles in those channels from which Protestants are naturally excluded.

I made a visit to the venerable Dean Sulzer. The heart of this good old man appeared to be greatly warmed and elevated by so unexpected an interview. During the time we passed together, he discoursed, with a sort of holy rapture, on the prodigious success of the Bible Society, and the manifest indications of the advancement of the kingdom of God.

While at Basle, Mr. Owen writes—

I was favoured with a visit from a Catholic Priest, who has a charge in the vicinity of this place. This amiable and diligent Pastor has distributed very largely the New Testament of Van Ess; and, in general, with the happiest effects. He related to me several anecdotes in confirmation of this statement; among which I was particularly struck with one relative to an aged man, who, after having read the Testament, exclaimed—"Oh! what should I have done in eternity without this truth!"

#### *Meeting of the Committee.*

Mr. Owen gives the following description, under date of Basle, Oct. 6, 1818, of a Meeting of the Committee of the Basle Bible Society, held on occasion of his visit to that place.

I have so few opportunities of bringing under your view transactions which exhibit any new features of interest, that I seize, with avidity, and I hope too with thankfulness, the transaction of yesterday; which, if my hasty and imperfect representation of it do not defeat my intention, will fill you and our Committee, as it has done all parties here, with the sincerest admiration and joy.

At five o'clock in the afternoon, the Committee of the Basle Bible Society held an Extraordinary Meeting, for the purpose of receiving such communications as the different persons concerned in the distribution of the Scriptures, and whom the Providence of God had at that time brought together, might be prepared and disposed to im-

part. On taking the chair, (a distinction conferred upon me, as usual, out of respect to the Society which I had the honour to represent,) I found myself supported, on the right hand, by Antistes Falkeisen, Superior of the Basle Clergy, and Burgomaster Wenk, the Civil Governor of the City; and, on the left, by Dr. Pinkerton, and the Rev. Mr. Blumhardt. Next to these latter sat the celebrated Catholic Professor Van Ess; and over against him a Catholic Dean, of similar reputation, who has distributed the Scriptures very largely through the forty-two parishes within his jurisdiction. The rest of the company consisted of Protestant Divines, Professors, Students, and respectable Laymen.

After invoking the God of the Bible to vouchsafe to the Meeting his presence and blessing, the Antistes announced, that the Rev. Mr. Blumhardt had recently returned from a journey through certain parts of Germany and Holland; and, presuming that it would be a gratification to the members assembled, he requested Mr. Blumhardt to favour the Meeting with some account of his tour. With this request Mr. Blumhardt complied: a similar application was made to Dr. Pinkerton, Professor Van Ess, the Catholic Dean, and myself; and each of us gave a sketch of our proceedings, in the different tracts along which we had been called to move, as we thought might be best calculated to interest the Meeting. At the termination of each address, the Antistes interposed some pertinent and striking observations: at the conclusion of the whole, the Assembly rose, and the Rev. Mr. Von Brun embodied the sentiments and feelings of all present in an act of devout thanksgiving to Him, who, by the Word of His Grace, and the Gospel of His Son, had brought and bound us together in unity and godly love.

I will not attempt to describe the impression made upon my own mind, and apparently on that of others, by a scene at once so novel and so primitive. Lutherans and Calvinists, Episcopalians and Presbyterians, Protest-



1819.]

*Proceedings of the London Jews' Society.*

ants and Catholics here mingled in purest harmony, breathed but one spirit, spake but one language, and agreed to labour but for one end—the dissemination of that Holy Word, which is *the power of God unto salvation to every one who believes* and obeys it.

From the Jewish Expositor.

PROCEEDINGS OF THE LONDON JEWS' SOCIETY.

The following interesting communication has been just received by the Committee from Brussels. It was sent to Mr. Way, who forwarded it to them with the letter which is subjoined.

*To the Members of the Committee of the London Society for propagating Christianity among the Jews.*

Gentlemen,

The recent visit of the Rev. Lewis Way to this city, having drawn the attention of a few individuals among the British residents to the state of the Jews in the Netherlands—a Society has, at his suggestion, been formed, for the purpose of ascertaining the state of the Jews in the Netherlands, their numbers, sentiments, morals, and religious habits.

Several meetings have been held, and enquiries from time to time made, from which it appears, that the number of Jews in the southern provinces of the Netherlands do not exceed a thousand. In the city of Brussels there are between two and three hundred. A small house is occupied as a synagogue, at which, not more than thirty or forty persons ever attend.

A school for Jewish children under Jewish Teachers, is about to be opened in Brussels, with the protection of the government, which has also contributed funds towards its support. The enlarged and liberal system of toleration which prevails in this kingdom, gives to the Jews, as well as to every other sect of religion, a participation in all civil rights.

From an experiment which has been made with a copy of the New Testament left by the Rev. Lewis Way, (and now lent to an intelligent Jew for his perusal) there is reason to

hope that a few Testaments and religious tracts might be circulated here from time to time with some prospect of advantage—if the London Society should deem it expedient to make the experiment.

We transmit you copies of several communications received relative to the state of the Jews on the continent, which have appeared in an English newspaper published weekly in this city.

We are desirous to express to you our earnest wishes for success in the great and important objects of your Institution, and to tender you our offers of co operation.

MARK WATT, *Chairman.*

HEN. SMITHERS, *Secretary.*

*Brussels, May 10, 1819.*

*Letter from the Rev. L. Way, to the Rev. C. S. Hawtrey. Stanstead, June 19, 1819.*

My Dear Friend,

I have great satisfaction in affording to the Society another evidence of the readiness now manifested on the continent to co-operate with us in behalf of the long neglected people of God.

Notwithstanding the censures of reviewers and critics for such acknowledgments, I shall venture to attribute *this encouraging circumstance* to a higher power than that of chance, or any *misplaced exertions* of my own.

The same good providence which at the commencement of my late journey opened a *door of utterance* in an Episcopal chapel at Amsterdam, was pleased to open this *door of entrance* in the Netherlands at the close of it, thus completing the sphere of our subordinate co-operation with the recent institutions of the King of Holland in favour of the Jews.

“In all thy ways acknowledge God, and he shall direct thy paths.”

My visit to Aix-la-Chapelle (which had no connection with the London Society or its operations) enabled me to return by Brussels, where I was detained, contrary to my intention, by the incapacity of proceeding in a carriage fairly worn out in hard service.

In this interval, an intelligent stranger called on me to volunteer his services in the Jewish cause, introduced me to several persons from whom assistance might be expected in a labour of Christian love. A meeting was held before my departure, and the above is the result. I have never mentioned this incident in public and seldom in private since my return, because I wished these willing and worthy coadjutors to make their own report in due season.

They are men of sound piety and experienced in business, and are not likely to do any work they undertake by halves; but if out of 1,000 Jews within the circle of their exertions, it shall please God, by their instrumentality to lead ten, or *only one individual* to the true knowledge of the Messiah, they do not, I conceive, fall under that denomination, or rather anomaly of the Christian character, by which such *unproductive* labour is deemed either *useless* or *untimely*.

My correspondent, a pious English merchant resident at Brussels, from whom I received the above, says, in his private letter, "You may be fully assured the few persons there are in this city well disposed to the best interests of men, will do all in their power to second your views with relation to the Jews in particular."

May he who can save by few or by many bless this infant Society, and make it an example for other places, where business or inclination has fixed our countrymen in foreign lands. The favourable disposition thus evinced, to "take pleasure in the dust of Zion," will appear not to be confined to Holland, whenever unexpected interruption shall enable me to redeem the pledge I have already given to the public of further information concerning the state of the continental Jews—but I did not feel myself at liberty to postpone the communication of this important document, as it is addressed to the members of the Committee, and not to your sincere friend, and fellow-labourer.

LEWIS WAY.

*Extract of a Letter from Mr. John Keetman. Neuwied, May 25, 1819.*

Our readers will be pleased to hear of the favourable progress of the converted schoolmaster at Neuwied. It is communicated in the following letter from Mr. Keetman to Mr. Treschow.

It is in my opinion by the Spirit of the Lord, that your Committee has been led to the determination, to submit such Jews, as are anxious to assist in the work of promoting Christianity among their brethren, to such an examination and preparation as *only can* take place in a Missionary Institution.\* If the intention of the Jews are not candid, they expose themselves to the risk of being rejected both by Christians and Jews. But if their intentions are truly pure, they will cordially submit to the severest examination, and it must be to them very desirable, to enter into a society, in which opportunity is afforded them, to grow as well in the grace as in the knowledge of Jesus Christ, and to be more and more delivered from the dross, that may cleave to them.

You know, my dear friend! that I always have been more satisfied with the degree of *knowledge*, to which our — had attained, than with his growth in grace; and I looked out and prayed in his behalf for that material change, called *regeneration* in the Gospel. And that change appears now to have taken place; the Lord having blessed a very severe illness to that effect. May the consequence of this illness, as to the exterior man, be whatsoever it will, it will be a means to promote the salvation of his soul. The letter here subjoined contains some hints about it. On his last visit before the illness he was very much dejected, and complained of a deadness and despondency he felt in his soul. I told him, that was the usual way of the Lord, giving us at first his kindness to taste, but then discovering by his Spirit the depths of our misery

\* The Committee have determined that the Jewish convert alluded to shall be placed for a while in the Missionary Institution of the Rev. Mr. Blumhardt, of Basle.



and our depravity, to the end, that we may seek his pardoning grace, and that peace of God, which is the effect of our justification by faith in Jesus Christ.

When he for the first time after his recovery, a few days ago, paid me a visit, he still was very weak, but confirmed by mouth the grace he had experienced. I then wished to sound him, with respect to the plan of sending him to the institution at Basle, and told him that the Society in London deemed it necessary to send thither such converted Jews, as wished to devote themselves to the service of the Lord among their brethren, in order to be convinced of their fitness for the work, and the purity of their motives, as they very often had been imposed upon by hypocrites; and that I therefore wished to propose him to the Society to that effect; this being in my opinion the only means to help him out of his present situation, and to set him at liberty, to make his profession as a Christian. He was too weak now to take a final resolution. However he requested me to propose him; provided measures were adopted for the sustenance of his wife and children. During his illness he spoke in his delirium much of the Saviour and of me. And as some Jews were present, it is to be apprehended, that a greater aversion against him, than before, may be the consequence of it. I shall be very glad to be informed as soon as possible, that ——— may go to Basle.

P. S. May 27. ——— informs me now in a letter, that he is ready to remove to Basle. His office as schoolmaster has now become to him more intolerable than ever, as he thereby was under the necessity to *appear* what he was not, and to *teach* what he loathed and abhorred. As husband and father he only would feel distressed at leaving behind him a wife and children unprovided for, and deprived of the means of being instructed in the Christian religion. He sought truth and found it, he knocked, and the

door was opened to him. And should he yet be left to stand at the door, and not be permitted to enter?

J. KEETMANN.

*A Letter from Mr. ———, called Nicodemus, to Mr. Keetmann.*

Most honoured Mr. Keetmann,

In the joyful sense of the recovery of my health, I exclaim with the holy Psalmist, What shall I render unto the Lord for all his benefits toward me! My illness was appointed to me by the Lord for the everlasting benefit of my soul; that the old man and the body of sin might be mortified within me, and that I, being regenerated, might enter into his kingdom. O! I have experienced the unsearchable riches of his mercy, love, and faithfulness to such a degree, that nothing, I trust, shall be able to separate me from him, who so kindly has pitied me, has removed me from my sinful ways, that he may lead me to heaven. Praises be to my Saviour through all eternity. Amen.

You will, doubtless, remember the last Saturday when I was with you; what woful apprehensions I then had. That sorrow and that grief increased, and I found no rest; sleep also fled from my eyes. In the night from Sunday to Monday at twelve o'clock, when all was quiet around me, I arose, and prayed fervently to the Lord for some rest for my soul, and read Ps. xxxviii. so very well suited to my state. It would be too long, if I by a letter would relate to you, all the great things that the Lord has done for me; I hope I soon shall be able to do it by mouth. Yet I can assure you, that the Lord has poured out upon my soul a joyfulness, of which I never in my life have had a conception. I am penetrated by a sense of the power and life of love and happiness; and I continually hear as it were his gracious words, Be not afraid! I will not suffer thee to perish.

The blessing of our Saviour be with you, and with your house.

NICODEMUS.

## BRISTOL ADULT SCHOOL SOCIETY.

*Seventh Annual Report of the Bristol Society for Teaching the Adult Poor to read the Holy Scriptures.*

## REPORT.

The return of the Anniversary of your Institution, calls again upon the Committee to lay before *you*, the Subscribers and Friends of the Bristol Adult School Society, their proceedings during the seventh year of its existence.

Your Committee have to offer, as heretofore, their grateful acknowledgment to the Bristol Auxiliary Bible Society, for its continued supply of the Holy Scriptures for the use of their Schools; without which essential assistance, your Committee would have been greatly embarrassed in their operations.

In taking a retrospective view of the labours of the Society, and their successful results, to the present time, your Committee have abundant cause for thankfulness to the Father of mercies, for the manifold blessings, he has, unquestionably, conferred upon it; by which it has been rendered essentially beneficial to no inconsiderable number of your fellow creatures, in the humbler walks of life, not only for our own country, but likewise in foreign parts, where Societies for the same laudable purpose, have been established and conducted by the hand of Benevolence.

It must be highly gratifying to the feelings of those individuals, to whose pious exertions this Society owes its primary existence, to observe so many of the wisest and best, of men, approving and adopting the same plan, and imitating the example held out to them in this city.

Your Committee cannot but contemplate with peculiar pleasure, the sedulous attention, the unwearied perseverance, and affectionate solicitude of the Conductors and Teachers in general, in striving to ameliorate the condition of the unbefriended, poor, who have been suffered to grow up, and many of them to continue to old

age in ignorance, and all its consequent vices. Some of these labourers it must be acknowledged with regret have permitted discouraging circumstances to repress their ardour, and even to induce them to quit their stations; but, as every year must produce a fresh supply of persons advanced to maturity, and possessed of qualifications for early usefulness, we may indulge a hope, that the same gracious Being, who has in times past inspired so many with Christian sympathy for the degraded and demoralized condition of the uninstructed, will, in like manner, open the minds of these to the same influence, and lead them to cultivate with diligence the poor man's vineyard; being assured that the good fruits thereby produced, will be acceptable to the Lord of the harvest, who will richly reward their labours; for inasmuch as they do it unto the least of these, they do it unto him.

It is not difficult for your Committee to foresee, that Schools established for teaching Adults to read, would only have a limited duration, and that they must necessarily decline, when those were taught, who should be found willing to accept the privilege offered them; consequently an increase in the number of Learners cannot be expected, after seven years labour has been bestowed in the instruction of the poor. But your Committee are well assured, that there yet remains a wide field, open before them, in the city and its vicinity, which calls imperiously for their continued exertions, as well as for the pecuniary support of every friend to that cause, which has so deeply interested the feelings of the Christian and the Philanthropist of every civilized nation. That support your Committee have again to entreat may be afforded them, by those who are blessed with the means of promoting so good a work; in the beneficial effects of which, all ranks of society must be partakers.

The instances of moral improvement which have resulted from these labours of love, are conspicuous and numerous; and afford encourage-

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ment to persevere in the work which has been so greatly blessed. At a time when men of *exalted stations*, when even *Senators* are advocating the education of the poor, as the true basis of extensive moral reformation, your Committee feel anxiously desirous, that those connected with this Society, who have put their hands to the plough—who have laboured as Conductors or Teachers, may not look back, but continue unwearied in well-doing; that in the close of life, they may enjoy substantial peace in the contemplation of not having lived in vain.

From what has been already stated in this address, it will be seen that there are two things still wanting, to give full effect to the important designs of your Institution; *an increase of Teachers and Funds*. Your Committee most earnestly call upon persons of both sexes, on whom the blessings of Education has been providentially bestowed, to consider seriously, whether it be not a *bounden Duty* they owe to the Divine Benefactor of all the privileges and comforts they enjoy, as well as to their indigent fellow creatures, to exert their best endeavours in diffusing the blessing of instruction amongst the poor and ignorant. As Stewards we are all accountable for our Stewardship to him whom we call Lord and Master. To some is given a talent of time; to others a talent of education; and to others a talent of money; and these are not given for the enjoyment of those only, on whom they are conferred, nor to be buried in an earthly and carnal mind, but to be industriously employed in the service of the divine Giver. And when He, the great Lord, shall summon his servants to stand before him, to render a true and faithful account of the use made of the talents committed to their trust, to the *diligent only*, it will be said, "Well done, thou good and faithful servant, thou hast been faithful over few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." But against those, who neglect the due occupation of their

talents, stands that awful Scripture, "Cast ye the *unprofitable servant* into outer darkness; there shall be weeping and gnashing of teeth."

Committee Room, Montague-Street,  
16th March, 1819.

In the Appendix to the foregoing Report, several instances are recorded of individuals who have died *happy in the Lord*; and that the instruction they received in their respective Schools was the principal means, under the Divine blessing, of bringing each of them to the knowledge of the truth.

We select the two following Narratives to exemplify the utility of Adult Schools.

RICHARD LEDLEY was admitted into the Adult School, Bedminster, the 20th February, 1814, when he could scarcely tell his letters; and what was worse, he was totally ignorant respecting the things which afterwards made for his eternal peace. One Sabbath as the Conductor, Mr. Voisey, was inspecting the different classes, to see if they were all supplied with teachers, he found Richard without one; seating himself beside him, he, in a friendly way, offered to teach him; Richard expressed his thankfulness. On speaking to him of the importance of the truths contained in his lesson, he said, *That subject had often made him tremble while at work, but he had no friend to whom he could speak concerning his soul till now.* He then frankly acknowledged, *that he used to break the sabbath by strolling about the fields gathering nuts and similar practices in the summer, and at other times, in the alehouse.* From this time, however, Richard's attention appeared to be directed towards the attainment of that solid happiness, which he was convinced could not be found without the Divine blessing; and he gave indubitable evidence by his conduct that he did not seek it in vain. He was very poor; and being afflicted in his sight, could earn but little money at his work, so that one summer he was obliged to go about forty miles into Somersetshire, to his parish, to obtain relief. On his arrival there, it being night, and having no money to pay for lodging, nor any friend to whom he could apply, he was obliged to sleep in a

stable. On his return to Bristol, he gladly re visited his School. "Well, Richard," said the Conductor, "and how have you fared since you went away?" "Why sir," he replied, "I got down to the place and it was night. I could get no place to sleep in but a stable, so I laid down under the manger and I felt my God was there and I was happy." He was very constant at School when in health, and he esteemed his being able to read in the Testament a very great blessing. The Conductor once said to him, "Richard, for what would you sell the little ability you have received to read the Word of God, supposing you could do so?" "O sir," said he, with his heart full of joy, "not for all the world." During his last illness, which, although severe, he bore with patience and resignation, the Conductor visited him several times. On being asked how it was with him? he replied, "all peace within," and though on the border of another world, he had no doubt but that

"———his passage would be safe,  
And his reflections sure."

In this comfortable frame died Richard Ledley, in the 57th year of his age.

SAMUEL SMITH, the subject of this narrative, was born in the Parish of St. George, Kingswood, near Bristol, about the year 1768. He was repeatedly requested to attend the Adult School at Clay-Hill; at last he consented, and in the short space of two hours learned the *whole* of the alphabet *perfectly*. The third Sunday after coming to school, he went to Mr. Jenkins, the Conductor, with tears in his eyes: upon being asked what was the matter, he said "I dont know." Mr. J. asked him if it was not in consequence of sorrow, for the manner in which he had spent the greater part of his life? he replied, "*That is the very cause of all my present grief.*" Mr. J. recommended prayer to him, pointed out its advantages, and the reasons *why* we ought not to omit this duty. Two Sundays after this, he told

Mr. J. he had lived 28 years in the marriage state, and never knew the value of a Bible till the present time; and very much wished to have one, but had not wherewith to purchase it. One however was procured for him, and an old man (whom the scholars call *Farther Williams*) seeing it, asked if *he* might give it: Mr. J. replied in the affirmative, and a most affecting scene ensued. *They both set down and wept over it for a considerable time, and kissed it repeatedly:* at last *Williams* spoke, but all he could say, was, "*There Samuel, that is the best present thee dist ever have made to thee in thy whole life.*" Before he came to the school, his mind was so very dark, concerning the things relating to his everlasting peace, that he never went to a place of worship, except to church in order to see his children *baptized*, or *buried*. On being asked (previous to his becoming a scholar) what he thought of going to school; he said, "*I think it as bad as going to be hung.*" He was a collier; and his death was occasioned by a part of the pit falling in, and bruising him in a most dreadful manner: he survived the accident a considerable time. Before his death, he declared he was perfectly happy on his *own* account, as his soul was at peace with God; but he felt for his wife and family most acutely, and more for their *spiritual* than their *temporal* welfare. He recommended them all to God (who has promised to be a father to the fatherless, and a friend to the widow) and in the full assurance of being happy in a future state, he departed this life (like a shock of corn, fully ripe, and fit to be received into the heavenly garner) on the 23d day of June, 1818, aged 50 years. Thus has he added another testimony as to the blessedness of those who die in the Lord,—gained a complete triumph over death and the grave, and shewn that nothing but religion can support a man in his dying moments.



## REVIVAL OF RELIGION

(WILLIAMSTOWN, MASS.)

Communicated for the Religious Intelligencer.

For some time previous to the commencement of the late revival in this place, individuals in the church had begun to lament the low state of religion among them, to mourn over their neglects of duty, and pray for the return of God's Spirit: but as a church, it can by no means be said that they felt the necessity of a revival, or prayed for it with penitence or brokenness of heart. It was ascertained that some professors of religion had not for a considerable time prayed in their family or performed many other duties incumbent on Christians. This fact excited new fears in those who were mourning over the desolations of Zion, and stimulated them to make greater exertions to restore the languid graces of their brethren. At their annual church meeting in January, their situation was plainly, and faithfully described, and their attention called to the necessity of union in the church, in performing faithfully the duty of family and secret prayer. At this time they individually, and solemnly promised, that for the future, they would daily perform these duties. That day will long be remembered with gratitude to the great head of the church. The revival immediately commenced, and continued during the six or seven succeeding months. The hopeful subjects of the work are about 160. One hundred and four have united themselves to the Congregational Church. This number, it is expected, will soon be considerably enlarged. About 20 have joined the Methodist and Baptist Churches.

The work commenced in the centre of the town, and extended to every neighbourhood. All classes of people seemed to share alike the influence of the spirit. The rich and the poor; the well informed and the ignorant; those who rendered an external obedience to the precepts of the moral law, and those who scoffed at the religion of Jesus; the intemperate and the profane, and those who refused en-

tirely the use of the means of grace, alike yielded to the irresistible power of God, and are now united in praising and adoring him, who called them out of darkness into his marvellous light.

Among the hopeful converts may be seen persons of every age, from eight to seventy years. Of the baptized children of believing parents, the proportion is not as great as is common in most revivals, although more than half of their number had been dedicated to God in baptism.

To see so many children of unbelieving parents become reconciled to God, had no little influence in reminding Christian parents of their neglect of duty. Is not this a solemn warning to all to *bring up their children in the nurture and admonition of the Lord?*

We know of no instance of hopeful conversion among the students belonging to the college, notwithstanding they worship in the same congregation, and frequent the same religious meetings. With this fact in view, who can doubt the sovereignty of God, or fail to be convinced of the truth, that *it is not of him that rideth, nor of him that runneth, but of God that sheweth mercy.*

To show the general influence of the revival upon the minds of the people, this fact may be mentioned: that six only could be persuaded to attend the commencement ball. Many who, the year before, were thus employed, were now seen in the house of God, bowing before his throne, and supplicating his mercy upon themselves, and upon those who were their former companions in sin.

For this, and all other revivals, may we give glory to God, and may it influence Christians to feel their dependence, and daily and fervently pray that God would, for his own name's sake, every where revive his work, and fill the whole earth with his glory.

## COMMUNICATED.

The charitable and *real* friends to Charitable Institutions, are requested to try a single experiment at saving expense;—which is this: Purchase as much rye as will equal one pound of coffee. Follow the directions with it, according to the following, taken from a printed

paper. "Steep your rye in hot water, until it swells; then let it dry, and toast it, as you would coffee; then it is to be ground or boiled as usual." And all that you save, which, for the same length of time, you would have consumed, had you used imported coffee, give to the support of our Benevolent Institutions. The rye, thus prepared, is believed to make a much wholesomer drink than that of the imported coffee; and if well prepared, the writer believes, that the best judges would hardly suspect that it was not made of foreign coffee.

You are not solicited to give up any luxury, but only to support it at a cheaper rate, and what you save will be so much clear gain; *this* you are solicited to give in charity. Let the experiment be fairly tried, and how much money, think you, might not every Society yearly give, from this one small saving, into the public charitable funds?

#### SOUTH SEA MISSION.

We would call the attention of our readers to the circular which commences our paper, on the subject of a Mission to the Sandwich Islands. Perhaps there is no place where the natives of Owhyee and Atooi have more friends than in the city of New-Haven. Some of them have dwelt among us, and have a deep interest in the hearts and in the prayers of many Christians in this place. There is now an opportunity to manifest our love, not only to them and their benighted countrymen, but to Him, to whom the Islands of the sea are to be given for an inheritance, and who may hereafter say in reference to our conduct on this occasion, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In addition to those who are named in the circular as forming a part of the Mission, we would mention that a young gentleman, who has been a member of Yale College for the two last years, and who has most deservedly gained the affections of all who know him best, has also taken up his cross, or rather attached himself to the standard of the Cross of Christ, which is to be erected in Owyhee, and is to form one of this little band of *voluntary martyrs* in the cause of our Redeemer.

It would have been animating to Christians who are now sitting idle in the market place, could they have attended some little praying meetings the last week, and witnessed the humility, the self-devotedness, and the holy zeal manifested by this young man and the two Owyhean youths that were here during Commencement. Truly the exhortations of these natives, brought from the heathen world to this land of light, would be loud preaching to some of our *Gospel heathen*.

"Ye favoured dwellers in this land of blessings, is not the voice as distinct—as clearly an expression of the Saviour's good pleasure—as was that which was heard at Troas! Not only does it sound from the grave, or from the celestial mansion, of Obookiah, but

even now "*there stand*" men of Owyhee, Woahoo, and Atooi, *praying, and saying* "Come over," and send over, to the Sandwich Islands, and help us."

We have only to add, that Mr. Charles Sherman, of this place, will receive and forward whatever may be offered, in aid of the Mission. God loves a cheerful giver. *The time is short. What thou doest, do quickly.*

For the Religious Intelligencer.

#### THE GOSPEL.

Great God, the Book thy hand hath given,  
Is like the morning's ardent glow;  
All else are darken'd clouds of even,  
Before the rage of tempest driven,  
Till lighted by its radiant brow.

The feeble beams of reason shine  
Disastrous oft with dubious ray;  
But beams that light the page divine  
Of Truth refulgent, Lord, are thine;  
And thine, to teach the mystic way.

The Islands of the southern sea,  
That erst were wrapt in mental gloom,  
Lit by the stream which flows from thee,  
Shall wake the trump of Jubilee,  
And burst in triumph from the tomb.

Thy cross, dear Saviour, there display'd  
All crimson'd o'er shall shine afar;  
The warrior chief in shells array'd,  
Pacific there shall bow his head,  
And turn to praise the shout of war.

No more that yell shall rend the sky;  
Nor blood offend the sight of heaven;  
But moist'ning tears bedew the eye,  
That kindled at the foeman's cry,  
And weep, and glow o'er sins forgiven.

Where ere shall shine thy gospel's ray,  
O'er Iran's plains or Araby,  
From Tigris to the fam'd Cathay;  
There sapient Kings shall own thy sway,  
And bow submissive, Lord, to thee.

LYSANDER.

Bridgeport, Sept. 1819.

#### ORDINATION.

August 19.—The Rev. EPHRAIM T. WOODRUFF was installed Pastor of the Congregational Church in Wayne, Ashtabula county, Ohio.

*Be ye Clothed and be ye Warm.*

The Ladies of Lansingburgh and Troy, N.Y. are now preparing a very valuable box of clothing to send to the Mission School at Brainerd.

We understand the Ladies in Tyringham, Mass. are also preparing a box of valuables for the same purpose.

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BY NATHAN WHITING

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